



# Hafen

## HERALDIC DESCRIPTION OF HAFEN

ARMS - Or on an inescutcheon, azure between three ravens sable, an escallop of the field.

CREST - A stag springing, proper.



## Introduction

This is a book written by A.K. Hafen about his Grandfather John George Hafen. It was published in 1929 and much more could be written to bring it up to date however, it will be reprinted as written.

Note: On page 12, John George states that his fathers name is also John George, yet some records show his name as Hans George.

Hans George died in Santa Clara, Utah. Very little is known of his history. There is no record of where he is buried. He is not shown in the Santa Clara cemetery records. Some believe he was buried on a lot located one block west of the Chapel on Santa Clara Drive and three quarters of block north on the East side of the block.

It you would like extra copies of the book please contact.

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A Biographical Sketch  
of  
JOHN G. HAFEN

by  
ARTHUR K. HAFEN

Published at St. George, Utah  
1929





Bottom row right to left—Weston, Elaine, Darwin, Anna, Dorothy, Helen, Maxine, Avanel, Ballard, Mildred, Wayne, Dean, Leonard, Wesley, Andrew, Donald, Carl, Clayton; Second row—Annie, Eliza, Emma (Amy), Herman, Helen (Ella), Rose Ann, Merla, Lucille, Ada, Mary Tobler, Glade Wittwer, Miriam; third row—Leda, Le Grand, Eulah, Daisy, Joseph, Donald, Herman, John, Charles, Willie Tobler, Verna, Velma, Tessie, Paul, Clair, Lorin, Lila; back row—Crayton, Fay, Lola, Edmond, Walter, Charity, Eva, Elgin, Olive, Ether, Shirl.

Note—Paul and Crayton are in both groups. Emma (Amy) and Joseph died before October, 1927.

Photo taken December, 1925.





Sitting right to left—Ruth, Ferrel, Shelby, Landon, Cecil Blake, Howard, Vanola, Victor, Carol, Vaughn, Pearl, Lillie May, Melba, LaRue, Emma, Jean, Harold, Ada, Doras Tobler, Herschel, Earl G.; second row sitting—Rosa Blake, Selina L., Selina H., Elvin, Nellie, Arlo, Susie, Emma, Mary, Ernest, Mary Ann, Keith, John G.; First row standing—Jini Blake, Garma, Winnie Tobler, Lois, Ethel, Claudia, Jessie, Ernest, Adolph, Rhea, Walter, Ruth, Minnie, Vivien, Ava, Juanita, Elsie, Audrey, Ferol; second row standing—H. Val., Ben Blake, Gladys, Helen, Reginald, Guy, Althea, Arthur K., Lorenzo, Henry, Clair, Paul, Leland, Crayton, J. Claude, Ava and Reginald died before October, 1927. Photo taken December, 1925.



## FOREWORD

This little sketch, rather personal in nature, is published with the hope that the ideals and characteristics of my grandfather and the experiences of his long life might stimulate those who read it, as his actions and his conversations have stimulated me. While it is written largely for his descendants, it is to be hoped that others who read it will feel compensated. His life was rather unique. He lived in the old world and in the new; he helped to build an empire, and throughout he lived a life of service. He died in May, 1928, the last survivor in Santa Clara of the original Swiss company. The record of the families extends to his last birthday. No effort has been made to bring it to date, although the publication of it has been delayed.

For shortcomings or failure in any way to meet the expectations of the readers I am fully responsible. I wish to extend my appreciation for the sympathy and the help rendered in this most pleasant work.

Sincerely,  
A. K. H.

# FAMILIES OF JOHN G. HAFEN

As at October 17, 1927

(His eighty-ninth birthday)

## TOTALS BY FAMILIES

### CHILDREN

Family One			Family Two			Family Three			Family Four			Totals			Ct
Living	Dead	Total	Living	Dead	Total	Living	Dead	Total	Living	Dead	Total	Living	Dead	Total	
6	4	10	6	1	7	3	5	8	2	0	2	17	10	27	

### GRANDCHILDREN

46	13	59	40	6	46	13	2	15	11	0	11	110	21	131
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### GREAT-GRANDCHILDREN

46	4	50	3	0	3	0	0	0	0	0	0	49	4	53
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98	21	119	49	7	56	16	7	23	13	0	13	176	35	211
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## NAMES BY FAMILIES

## FAMILY ONE

John G. Hafen married Susette Bosshard October 18, 1861.

Their ten children are: John, Emma, Edward (dead), Herman, George (dead), Adolph, Hermina (dead), Susette, Mina (dead), Ernest.

John married Lenora Knight February 10, 1887.

Their eight children are: Arthur K., Guy, Susette (dead), Jessie, Carrie (dead), John Weston (dead), Maxwell and Orval (twins).

Lenora, mother, died November 7, 1913. John married Ida Gubler October 11, 1917.

Their two children are Lucille and Ballard.

Ida died September 12, 1922. John married Rose Ann Gubler November 8, 1923.

Their child is Merla.

Emma married John Graf February 12, 1885.

Their ten children are: Louie (dead), Charlotte, Waldo (dead), George Walter, Kenneth (dead), Tessie, Otto (dead), Oliver, Orpha (dead), Elgin.

Herman married Francis Helen Wilson, February 12, 1891.

Their eight children are: H. Valentine, Leland and Leda (twins), Golda Belle, Audrey, Dean (dead), Clair, Grant.



Adolph married Nellie Atkin February 22, 1900.

Their thirteen children are: Lila, Paul A., Lola, Minnie, Olive, Ruth, Ned (dead), Ethel, Carl W., Lillie May, Melba, Arlo J., and Daniel Roy.

Susette married Lorenzo C. Leavitt March 31 1896.

Their ten children are: Verna, Sylvia (dead), Crayton, Fay, Gilbert (dead), Vivien, Eulah, LaRue, Jean and Emma.

Ernest married Selina Gubler April 28, 1904.

Their seven children are: Preston E., Ava (dead), Rhea, Carol, Pearl, Vaughn and Elvin.

#### JOHN'S FAMILY

Arthur K. married Orilla M. Woods September 11, 1912.

Their ten children are: Kay W. (dead), Carma, Ferrel A., Ada, Herschel W., Harold J., Ruth, Lenora, Linford Lamond (dead), and Eldon Eugene.

Guy married Althea Gregerson December 26, 1917.

Their five children are: Elaine, Earl Guy, Reginald G. (dead), Ralph J. and Norman E.

Jessie married Vivian J. Frei June 10, 1914.

Their four children are: Landon H., Howard V., Dean Shelby and Victor R.

## EMMA'S FAMILY

Charlotte married Fred A. Reber December 24, 1907.

Their six children are: Lois, Mona, Roma, Darwin F., Kent G., and John Roscoe.

Tessie married Leo Reber May 22, 1918.

Their four children are: Avonell, Miriam, Velma and Dorothy.

Oliver married Elsie Homer September 1, 1925.

Their child is Helen.

## HERMAN'S FAMILY

H. Valentine married Gladys Clark June 10, 1913.

Their three children are: Claudia, Helen and Ramona.

Leland married Elsie Frei December 12, 1916.

Their three children are: Maxine, Keith L., and Clark J.

Leda married J. Claude Frei December 5, 1916.

Their four children are: Donald, Clayton, LeGrand and Leland J.

Golda Belle married Levi Snow June 10, 1919.

Their three children are: Roma, Cherrel and Earl.

Audrey married Clement Gubler April 20, 1921.

Their three children are: Herma, Ferrol and Rex.

## ADOLPH'S FAMILY

Lila married Loren Reber March 12, 1924.  
Their child is Clair L.

## SUSETTE'S FAMILY

Verna married Ether J. Stucki September 25, 1917.  
Their three children are: Donna (dead), Shirl and  
Norma.

Fay married Elbert C. Gates October 15, 1927.

## FAMILY TWO

John G. Hafen married Mrs. Annie Marie Stucki  
Reber November 24, 1873.

Their seven children are: Albert, Mary, Bertha, Selina,  
Wilford (dead), Lovina and LeRoy.

Albert married Ellen Leavitt March 13, 1900.

Their 12 children are: Luther, Anthon (dead), Vilate (dead), Alfred, Rhoda, Oak, Ruby, Grace, Loyd (dead), Pearl, Hazel, Rose.

Mary married D. Henry Leavitt September 3, 1895.

Their eleven children are: Orpha (dead), Juanita, Charity, Aura, Melvin, Laurel, Daisy, Eva, Francis, Dudley and Mary.



Bertha married Edgar D. Leavitt December 14, 1900.

Their eight children are: Dudley Reuben, Violet, Wilford Owen, Royal, Archie, Lettie Mary, Lucina and Howard.

Selina married Frank S. Leavitt December 23, 1902.

Their five children are: F. Odell, Malinda, Martin S., Wendell D. and Orson.

Lovina married Parley Leavitt September 10, 1909.

Their eight children are: Pansy, Parley, Glen, Della, Hafen Weir, Merlin Hunt, Roger Urum (dead), Mary Anna and Edward Bland.

Le Roy married Annie Woodbury September 3, 1915.

Their two children are Norma and Carl.

#### ALBERT'S FAMILY

Luther married Vonda Reber September 3, 1926.

Their child is Keith.

#### MARY'S FAMILY

Jaunita married Ernest Pulsipher October 10, 1919.

Their child is L. Ernest.

Melvin married Myrtle Wittwer December 30, 1926.

#### BERTHA'S FAMILY

Reuben married Vilate Sprague. Their child is Zella.

### FAMILY THREE

John G. Hafen married Anna Mary Elizabeth Huber November 13, 1884.

Their eight children are: August (dead), William (dead), Joseph (dead), Heber (dead), Franklin S., Eliza Anna, Jennie (dead), and Walter.

Joseph married Emma L. Truman Dec. 16, 1914.

Their five children are: Lois (dead), George Andrew, Dorothy, Anna, and Donald T.

Franklin S. married Ivy Graf June 28, 1916.

Their five children are: Leah, Vere, Bernard, Kay Reed and Derrel.

Eliza Anna married Edmond Gubler Oct. 21, 1914.

Their five children are: Vanola, Darwin, Wilma (dead), Jewel and Cleopha.

### FAMILY FOUR

John G. Hafen married Mrs. Rosena Stucki Blickenstorfer February 28, 1885.

Their two children are: Charles and Ella Viola.

Charles married Ada Blake September 27, 1911.

Their eight children are: Lois, Weston, Leonard, Wayne, Dean, Mildred, Leslie and Ralph.

Ella Viola married Clyde Eugene Perkins December 26, 1922.

Their three children are: Merial, Eugene Hafen, and Waldo Clyde.

## IN HIS HOMELAND

CARLYLE, in commenting upon Schiller's Wilhelm Tell, says of the Switzers: "They are honest people . . . They are not philosophers or tribunes; but frank, honest landsmen . . . There is something singularly pleasing in this exhibition of genuine humanity, of wisdom embodied in old adages and practical maxims of prudence; of magnanimity, displayed in the quiet, unpretending discharge of the everyday duties. To them truth is superior to fiction. We feel at home among these grave good people." This seems to characterize the people of Switzerland of later years also—the people among whom Grandpa was born and reared. He was born in the quiet, peaceful little village of Schurzingen, Canton Thurgau, on the seventeenth day of October, 1838. He has little record of his ancestors, but says his father's name was John G., and thinks his mother's maiden name was Mary Magdalena Hafen. Only two children, a daughter, Barbara, born in 1835, and a son, John G., was born into this family. The mother died in 1854 and the father spent the remainder of his days with his two children.

Grandpa spent the first twenty-three years of his life in Schurzingen, a village of about fifty families. Most of the people of this town sustained themselves by their own labor. None were very poor nor were any



extremely wealthy. Unity characterized the life within the community and happiness and simplicity the life within the home. The Evangelist church was established there and a common elementary school was maintained. The small farms in the valley produced hay, grain, potatoes, grapes, and fruits. Farming was done in a rather primitive manner. No machinery was used. The grass was cut with a scythe and raked with a hand rake. Oxen, principally, were used as farm animals—horses rarely. The land was fertilized chiefly with straw.

The farm of this Hafen family comprised but twelve to fifteen acres, but it was intensively cultivated. It made for them an independent living as practically all their food was produced on their farm. Enough products were sold to permit them to save a little money each year. They cared well for all they had and lived frugally. The vineyard, from which their chief crop for market was derived, was kept scrupulously clean. The grapes were made into wine which was marketed locally. (Grandpa mentions that they themselves did not drink any of the wine).

Grandpa attended school until he was about sixteen years of age. A male teacher taught all the grades of a mixed school. As the schooling was only elementary there was not much opportunity to develop ability, but Grandpa says he was very apt at arithmetic.

Thereafter his school was in the world of experience. He grew up in a religious home. A blessing was asked upon the food at each meal and a prayerbook was read around the hearthstone. He did not drink wine or other intoxicants, nor did he use tobacco. He refrained from using obscene or profane language. He has the enviable record now, in his ninetieth year, of having never profaned the name of Diety.

The most significant event of his life was his conversion to the Church of Jesus Christ of Latter Day Saints. Elders had been sent into various parts of Europe to declare the gospel as it had been revealed to the prophet leader, Joseph Smith, and to his successor, Brigham Young. The missionaries were encouraging the converts to emigrate to America, where the leaders and the great mass of the church members lived. As Grandpa's family was established in the religion of the local church the father took no interest in the teachings of the Mormon elders, so-called. It was through the influence of the daughter that the father and brother were later baptized. She had become interested in what the missionaries taught and had attended some of their meetings. Her father and her brother both opposed her and did all they could to persuade her against the new religion. At times they would hide her clothes so she could not go to the meetings. The three members of this family



were so devoted to each other that they did not wish to be separated. What should be done if the daughter should decide to emigrate to America? When they saw she was so resolute, they also began to investigate the new gospel, secretly however, as they would have been spurned and hissed at by their friends had it been known. The meetings were usually held in private homes. Elder Jabez Woodward was the first missionary they heard. Grandpa and his father were baptized at the same time in Bodensee, in April, 1860, by a local elder, Johannes Diedhelm. The sister had been baptized a few weeks before.

Grandpa was ordained a priest by Elder Christian Moosman.

A few months after his baptism he and Brother Moosman went to Canton Bern as missionaries. A year later he spent about two months traveling as a missionary without purse or script. He remarks that he wore out a pair of shoes and was obliged to send to his father for money to purchase another pair. His missionary labors took him into the small town of Turpenthal, Canton Zurich, where he met Susette Bosshard, whom he later married. Her mother had been a member of the church for several years, and practically all the family joined later. While doing missionary work he was assailed by a mob and taken from his bed to a well-trough and ducked as

a mock baptism. He narrates an experience as follows: Shortly after he was baptized an Angel of Light appeared to him at night, while he was at work in the corral. He was told many things that would happen to him. He was asked to record in writing what he had been told. He wrote as much as he could remember of it but later burned it as Elder Woodward, above referred to, told him it was prompted by an evil influence.

### BEYOND THE SEAS

THE new world in western America offered opportunity to establish communities where the principles of the newly adopted religion could be lived without molestation. Converts from Europe came to America in great numbers. Accordingly, in April, 1861, a company from Switzerland, under the direction of Jabez Woodward, mission president, bade farewell to their native land and ventured forth on the long voyage to the land of Zion. Among them were John G. Hafen and his two children. Others from Switzerland in this company, who were life-long friends of Grandpa were: Conrad Naegli, Jacob Tobler (his wife died at Florence, Nebraska, on the journey), Barbara Staheli whom Jacob Tobler later married, Margaret



Naegli, who later married Rudolph Frei, and Ignaz Willi.

They had lived happily in their homeland and had enjoyed comforts to make them contented as far as material life was concerned. But the gospel they had espoused was uppermost in their lives. For it they would sacrifice all. They sold their property at a fair price, so that with the earnings of the preceding years they were able to render assistance to others who wished to emigrate. Among those who received financial aid were Susette Bosshard and other members of her family. Grandma's brother, Herman, and her sister Pauline and cousin Catherine Naf came to Utah with her. Herman and Pauline moved to California. Catherine married Jacob Hafen and went to Mt. Pleasant, never coming to Santa Clara.

By the time they were ready to set sail from Liverpool there was quite a large company, coming as they did from various parts of Europe.

To us of today, when modern methods of transportation have reduced the voyage across the ocean to a few days or, by air, to a few hours, we little realize the undertaking in a sailing vessel. Besides the dangers of such a voyage the time required was discouraging. This company, comprised mostly of

Saints, spent ten weeks (or was it six or seven?) on their ocean voyage. The lower part of the vessel was loaded with cattle. The passengers spent most of their time on deck. They experienced the usual seasickness of such voyages. The vessel landed at New York. The emigrants were examined at Castle Garden whereupon they took the train for Florence, Nebraska. Here they remained several days to make preparations for the long toilsome journey across the plains.

A little incident Grandpa narrated transpired here. He with other boys went bathing in the Missouri river. He had been used to bathing, however, in the Bodensee where the water was not so deep nor the current so swift. He could not adapt well to the river and nearly drowned. Some of his companions saw him sink and saw his hand projecting above the water and rescued him. He also said their money was largely in gold pieces which he and his father carried in their belts. Boylike, he left his belt thus filled with money on the banks of the river while bathing, but fortunately it was not stolen.



## ON TO ZION

IMMIGRANTS had been traversing the long desert stretch from states in which they had been exiled to the land of Zion for nearly fifteen years. Their experiences had been related and many humans and animals had succumbed to the trials incident to the journey. The hardships and dangers of crossing the plains as experienced by the first Mormon pioneers were somewhat lessened, yet the journey as made in 1861 is a matter of romance and interest to future generations. Though they did not pull the handcart and trudge long distances on foot as earlier companies had done their method of travel was slow and tedious. They traveled in the historic covered wagon, drawn by oxen. Yokes of cattle, wagons and equipment for the journey had to be procured. Provisions for the ten week's journey were to be hauled. Nothing more than their food and trunks of clothing and cooking utensils could be taken. Five persons were assigned to each wagon, and the entire group was organized into a company under the leadership of a captain. The route was mapped out but the road was rough.

Grandpa traveled in the Sextus E. Johnston company. His father had purchased four wagons and fourteen yoke of cattle. He had also bought two milch

cows and two small mules. Grandpa rode a mule and drove the milch cows and other loose cattle. This was his responsibility the entire distance across the plains. The mules, however, were stolen by Indians before the journey was completed.

The covered wagons, following one behind the other, formed a long train. They remained near enough each other to be protected from Indians or other attacks. They traveled from fifteen to twenty miles per day, always remaining intact as a group. At night the wagons would be so placed as to form a circle, the tongues pointing inward. Within this corral the entire group camped. The wagons were placed close together, the size of the circle thus being determined by the number of wagons. Some slept inside the wagons, some outside.

The company was composed largely of young people of various European nations. They were grouped according to nationality for travel, but all camped together. Jolly times were had around the camp fires at evening. They would sing, or dance, or in other simple, jovial amusement while away their time. Bread for the next day would be prepared at the camp. The animals were turned out to feed on grass during the night and were guarded by the men and boys, each taking his turn. As fuel of a better nature was scarce on this unwooded stretch of country, "buf-



falo chips" were used extensively. At six o'clock in the morning all arose at the signal of the bugle. Some went to get the animals, others helped prepare breakfast. The bugler announced the meal whereupon all gathered for prayer after which they ate their breakfast. On Sundays the company rested from travel. A religious service was held but the remainder of the day was given over to rest. This proved helpful to the animals and the people alike, as the men, and sometimes the women, were required to walk considerable over the heavy stretches of road.

This journey, of ten weeks' duration, extended through the summer months. No incidents of an unusual nature occurred. As suggested, some of the animals were stolen, but there was no stampeding of the cattle, nor Indian attacks of a serious nature. The company arrived at Salt Lake City in September where they remained several weeks before being assigned their future homes and labor.

## TO THE SOUTHLAND

AT the general conference of the church in October, at which President Brigham Young presided, a total of three hundred nine missionaries were called to go to southern Utah. Included in this number was what was designated as the Swiss Company. Some Swiss had emigrated before this company Grandpa came with and were living in various parts of northern Utah. They all joined and formed a company by themselves with Daniel Bonelli of Salt Lake City as their leader. He could speak both their language and English. Teams were provided by the church to take them south. These teams were relayed at various stations along the way. President Young advised those of marriageable age to be married before they left Salt Lake City. Accordingly Grandpa and Susette Bosshard were married in the Endowment House on the eighteenth day of October. Among those who were married at this time was his sister, Barbara, married to Ignaz Willi.

The journey from Switzerland had required approximately five months, from the latter part of April to September. This last stretch of their journey, a distance of about three hundred thirty miles, would require several weeks more. The route they followed was practically that of the state highway of today.



The place in southern Utah to which they were to go had not been designated in the call. As they had had experience in grape culture they were told, when they arrived in the south, to go to Santa Clara to raise grapes and cotton, both of which had been grown there successfully prior to that time. An Indian mission had been established on the Santa Clara a few years previously and approximately twenty families were living at the fort, called Fort Clara. The company arrived November 28.

They drove to the fort and camped for about three weeks as it was decided to make a permanent town-site below the point of the hill on the bend of the river where the homes would be safer from the flood waters of the creek. Preliminary arrangements had been made with the original settlers to relinquish their claims in favor of those recently arrived. This was later carried out and Santa Clara had a new beginning. Some of the original settlers remained a few years. The only two families to remain permanently were those of Samuel Knight and Lemuel Leavitt. Marius Ensign, called in 1862, lived in Santa Clara until his death; Alexander Findlay, called from Nephi at the time the Swiss company came, lived in Santa Clara most of his life. The rest of the associates of Grandpa in his home community were Swiss.

As many of the members of this company were

life-long associates of Grandpa, I will list the names of the company:

Solomon Blickenstorfer and wife, Barbara Meier Blickensdorfer and son Gottlieb; Herman Bosshard; Pauline Bosshard; Daniel Bonelli and wife, Ann Haigh Bonelli; John Enz and wife, Amalie Anazter Enz; Andrew Feldtmann; Rudolph Frei and wife Margaret Naegli Frei; Jacob Graf and wife, Barbara Graf Graf and three children, Jacob, Jr., Barbara and Traugott; Casper Gubler and wife, Katherina Gubler Gubler, daughter Magdalena; John Gubler and wife, Mary Urusala Muller Gubler, four children, Mary, John, Louisa and Herman; Conrad Hafen and wife, and two children, Louie and Eliza; John G. Hafen, Sr.; John G. Hafen, Jr., and wife, Susette Bosshard Hafen; Gottlieb Hirschi and wife, Mary Ann Ruppe Hirschi; Henry Hug and wife, Anna Muller Hug; John Hug and wife, Olin Hoth Hug, and two children, John Jr., and Henry; John R. Itten and wife, Magdalena Schneider? Itten; John Keller and wife, Susette Hafter Keller, and baby Emma; Henry Kuhn and wife, Elizabeth Staheli Kuhn, and baby Elizabeth; Christian Moosman and wife, Maria Justed? Moosman; Henry Muller and wife, Rosena Etzenberger Muller; Conrad Naegli; John Reber and wife, Barbara Stucki Reber and two children, John, Jr., and Rosena; Samuel Reber; John Riedel; Frederick Roulet and wife, Regula Hug Rou-



let, and three children, Sophia, Albert, and Julia; George Staheli and wife, Sophia Haberli Staheli, and five children, Wilhelmina, Elizabeth, George, Mary, and John; Niklous Stauffer (or Stuber?); John Stucki and wife, Katherina Ruegsegger Stucki, and two children, Rosetta and Gottfried; Samuel Stucki and wife, Magdalena Stettler Stucki and four children, John S., Anna Marie, Rosena and Christian; Jacob Tobler and wife, Barbara Staheli Tobler; Christian Wittwer and wife, Magdalena Pfister Wittwer, and son Samuel; Ignaz Willi and wife, Barbara Hafen Willi.

Those who remained but a short time in Santa Clara are: Daniel Bonelli and wife, Herman Bosshard, Andrew Feldtmann, Conrad Hafen and family, Gottlieb Hirschi and wife, Christian Moosman and wife, and John Riedel. Not remaining permanently were: John Hug, Henry Hug, and Frederick Roulet. Those who died shortly after arriving: Solomon Blickenstorfer, John R. Itten, Niklous Stauffer, Ignaz Willi and Grandpa's father and his sister. Others who became permanent settlers were: Martin Bauman and family, Frederick Reber and family, John Henry Graf and family.

A survey of the new townsite was made in December. The people assembled on the twenty-second for the dedication of the new site, at which Elder Daniel Bonelli offered the dedicatory prayer. Lots and vine-

yards were laid off and the settlers were given their plots of ground. During the month a dam in the creek and a ditch to the new townsite had been built. This was completed by the twenty-fifth at a cost of one thousand and thirty dollars. Men were given two dollars credit per day for their labor. The very day this task was completed rain began to fall and it continued to rain for a prolonged period of time. On New Year's day a terrific flood swept away the fort and other buildings of the original townsite and destroyed the dam and canal just completed. They must now begin anew to build the town and all pertaining to it. They set to their task with vigor so that by the sixteenth of March they had again completed the construction of the dam in the creek and a canal to the townsite.

After the lots and vineyards had been platted corresponding numbers were written on sheets of paper and placed in a hat. Brother Bonelli drew the numbers from the hat and allotted them to the various families. Grandpa's lot was across the street south of the present public school house—the lot now owned by Ernest Tobler. The adjoining lot east was given to his father and the next one east to his sister and her husband. Their three vineyard lots were also adjoining, forming a piece of land Grandpa has since continued to own and cultivate.



On his lot Grandpa built a small log house in which he lived for a short time. The trunks containing the clothing brought from Switzerland served as table or stand. Rawhide-bottom chairs, made by settlers, were obtained in St. George. With this kind of furniture he and Grandma equipped their first humble little home. His father first built a lumber shanty on his lot. Later he built an adobe house which became the property of Grandpa and today is the home of my father, John Hafen. The western part of the house now owned by his son Ernest was built by Ignaz Willi. After the death of Willi, Bosshards lived in the house, and when they moved to California Grandpa bought the place. The rooms on the east were built later.

The little cabin Grandpa built stood for many years. Ignaz Willi died in July, 1863. Barbara, who had had no children, married Jacob Tobler, and Grandpa's original lot and the little cabin became their property. He exchanged with Jacob Tobler for a lot and house near the vineyard lots. Here his second wife, Mary Ann, lived for a number of years.

Ignaz Willi had also married Pauline Bosshard. A daughter whom they named Pauline was born to them. Two sons, Willi and Albert, and two children that died in infancy, were born to Jacob Tobler and Barbara. She died in 1873. As the father had died ten

years previously, Grandpa was left with no kinsfolk except his wife and children.

Other members of Grandma's family who emigrated in 1865 were: her parents, two brothers, John and Jacob, and two sisters, Mina and Hermina. Her brother, Herman, made a trip to California a year or so after his parents came to Santa Clara and was so taken up with the country that he and all the family, except Grandma, moved to California in 1868 or 69 and settled there permanently. The father, however, had died at Santa Clara soon after arriving there.

The first years were characterized by real pioneer life. In addition to building homes, these pioneers had to build roads and canals and public buildings. The land had to be cleared and cultivated with few and crude implements. Their challenge was to win in the struggle for a livelihood and in the conquest of the desert, even in the face of many adversities. A small adobe building was constructed on the public square. This served as school house, church house, and amusement hall. Grandpa also assisted in the construction of the St. George Temple. He hauled lumber from Pine Valley and from Mount Trumbull, and also hauled rock.



## PLURAL MARRIAGE

AS plural marriage was emphasized in those days and as Grandpa's posterity is his greatest joy, I will tell of it here.

A revelation pertaining to plural marriage had been received by the authorities of the church and the Saints were asked to live the law termed the Celestial Law. This law, generally practiced throughout the church, was observed by Grandfather also. He had abiding faith in the authority of the priesthood and regarded the law as divine.

In 1873 he married Mrs. Annie Marie Stucki Reber whose husband had been killed in an accident a few months before. They were married in Salt Lake City, making the journey by team on a wagon loaded with dried peaches for market.

She was born in Kleroth, Canton Bern, Switzerland, a daughter of Samuel and Magdalena Settler Stucki. Her parents embraced the gospel in Switzerland and with their four children, John S., Annie Marie, Rosena, and Christian, emigrated to America in the spring of 1860. They crossed the plains in a hand-cart company.

The father pulled the cart and those able to do so, walked. Annie Marie, a girl six years old, walked more than half of the entire distance. The family remained in Salt Lake City a year and were called to the South-

ern Mission in October, 1861, with the Swiss company. They settled in Santa Clara. As they were in rather destitute circumstances, they lived in a dug-out for some time. Flour bread was a rarity. In the summer "pig weeds" was the chief food. After her marriage she lived for a time in the adobe house now owned by my father. Later she lived in the house procured from Jacob Tobler near the vineyard lots; and finally she lived in the rock house purchased from Bunkers—a part of the house that is now the home of Adolph's family. In 1891 the family moved to Bunkerville, Nevada where Grandfather purchased a small house and a tract of farming land. This property she still owns. With her young family she braved the hardships of pioneering. Bravely and well was it done for she raised a very good family.

In 1884 Grandfather married Anna Mary Elizabeth Huber. She was born April 17, 1862 in Arwangen, Canton Bern, Switzerland. She met Grandpa in 1882, a few months after she had been baptized into the church. She came to America in September, 1884. After her marriage she lived at Santa Clara four years, then at Littlefield, Arizona, one year, at Bunkerville, Nevada, nine years, at Washington nine years, then at Santa Clara where she has since lived. As a young girl she had to work to help the family. Her life has been one of hard work and trials, but



she has met it bravely, finding her greatest joy in her family and in serving others.

In 1885, the fourth wife, Mrs. Rosena Stucki Blickenstorfer, a sister of his second wife, was married. Her husband, Gottlieb Blickenstorfer died in 1881, leaving two children, Rosena and Henry. Her home and property were cared for with Grandfather's help while the children were small. Her son Henry died and two children, Charles and Ella, were born. At the time of her death her property was divided among her children.

Ella writes of her mother: "She gave herself unreservedly and unselfishly to the service of her family and the little community where she lived. When sickness occurred every one called upon her. She never thought of herself other than as a secondary consideration. It was always the other person's welfare first. Her religion was her life. She lived it and loved it. She delighted in preparing something for the sick and older people of the town. Bishop Frei said of her at her death: 'The entire community mourns her as a mother.' Her home life was pleasant. She made the humble little house a real home, always keeping it neat and clean, and on days when father was with us she made an extra effort to have something attractive for him. I have never heard her complain nor speak unkindly of anyone. She was a strict dis-

ciplinarian and her standards of right and wrong were very decided. All who knew her loved her."

I insert this to indicate the fine type of womanhood displayed by his wives. The qualities of sacrifice and service can also be attributed to his other wives.

Two wives, Annie Marie and Anna Mary Elizabeth are yet alive. The other two died—Rosena in 1912, and Susette in 1914.

They complied with the celestial law as they did with other doctrines they felt to be right. They were sincere in their belief and tried conscientiously to live it as best they could. This was not done without much sorrow both to him and to his wives. Never has he felt that he did wrong in this respect, but that he lived by commandment. He has honorable families and his conviction is that he did his duty. Being a great sacrifice it has brought them blessings.



## MISCELLANEOUS ACTIVITIES

THE first farming land he owned was in the "South Field." He raised cotton there for many years. This piece of land was later disposed of, but a small orchard, first owned by his father, he still owns. Some of the trees his father planted and kept alive by carrying water in a bucket from the creek are still bearing fruit.

Other tracts of land became property of his sons after the division of the family property. The sons of the first family all continued to work with their father as partners, having all their property, except their homes, in common. This maintained until after all the sons were married.

Besides farming they engaged in stock raising. The boys have fostered this industry for more than thirty years. They and their sons have been among the chief promoters of the cattle industry in Santa Clara.

For some time the people of Santa Clara procured their merchandise from stores in St. George. Early in the seventies, however, a few of the citizens formed a cooperative organization and opened a little store with Grandpa as manager. The business was housed in one of the small rooms of his residence. None of the stockholders had had any experience in this kind

of work. The business was handled with the strictest honesty and small profits were realized on the investment. Dissatisfaction, however, grew among the stockholders as some thought matters were not satisfactorily explained. So the company was dissolved. Grandpa took over the business personally and with the small capital of ten dollars began to build up a mercantile trade. Little by little the earnings increased to a thousand dollars and at the time the business was transferred it was worth two thousand dollars.

As Grandfather's work took him from home much of the time, the work in the store was done largely by Grandmother. The business continued to increase so that in the year 1900 a small brick building was erected adjoining the home on the west. The business has since been housed there. Grandfather retired in 1917, selling his interests chiefly to his son Adolph and his grandson Guy. Several others retained stock they had previously owned. It has continued to be a general store, handling all varieties of goods needed by a community. It has been practically the only mercantile establishment in Santa Clara. At present a new modern building is being constructed so the stock of goods can be increased and in other ways modern demands of such a business can be met more satisfactorily.



Markets for their produce had to be found as there was no opportunity to sell at home. Grandfather spent many days traveling in a wagon drawn by a team of horses or mules to and from markets. He became widely known in the neighboring settlements by peddling. Many remember the mule team he drove so many years. The Whitehills, the mining camps of Pioche and Delamar in Nevada, and the Silver Reef in Washington County were the chief markets. Loads, however, were often taken to adjoining counties in Utah and oftentimes to Salt Lake City by this slow method of travel. He traveled summer and winter taking produce of many kinds whenever there was enough available to make a load.

As only a small portion of the fresh fruit could thus be handled much of it was sun dried and sacked. Some of it was made into preserves and kept in barrels. Grandfather hauled many hundred gallons of preserves and of molasses made from sugar cane; and tons of peaches—these latter usually to Salt Lake City.

By handling the fruits, vegetables, and poultry products of the various families he could stimulate his mercantile trade. When he was bishop of the ward he handled the tithes of the people which were paid largely in produce. To dispose of this produce before much of it was wasted, he must haul it to the

distant markets and peddle it. He allowed full value for whatever was given into his custody and felt obligated to find a market for it. He established himself so well in this activity that he was called to do the peddling for the community during the United Order.

Let us live over again, in imagination, those days when loads were hauled long distances over rough and heavy roads. Twelve hundred pounds was considered ample for a load. About twenty-five miles per day could be covered. The first stretch of the road leading to Diamond (Dameron) Valley, a distance of about twelve miles, was so heavy that an additional team was required to help through the deep sand and up the volcanic ridges. When the "Top of the Trails" was reached the team was unhitched. A boy who had gone along for that purpose mounted one of the tired horses and led the other back over the road during the night. He might arrive home at 11 p. m. or at 1 or 2 a. m. Camp grounds were established where water or feed could be had for the horses. Prominent camp grounds on the road

UNITED ORDER—An order attempted quite widely throughout the church where the entire community had all property in common and labor was done by individuals best fitted for a particular type. The Order maintained during the year 1876 in Santa Clara. Most of the people were dissatisfied with it, hence it was broken up at the close of the year.



leading west were: Chadburn's Ranch on the Santa Clara creek. Cane Springs, a few miles beyond, and Holt's Ranch, on the edge of the desert. A trip to the Nevada markets required from eight to ten days.

The anxiety of selling after the market had been reached was increased by the fact that there was competition. No regulation was made among the peddlers as to uniformity of price nor as to days when each should sell. With limited opportunities for selling, keen competition often set in. If two or more peddlers were to arrive at the market at about the same time each would do all he could to outwit the other. This might result in testing the strength of their respective teams to reach the market first, or it might be in underbidding the other in price when selling, or in other ways gain the advantage. However life in the out-of-doors, traveling and camping in the hills or on the deserts had its appealing features, and with no other alternative before them the men of those days little envied the vogue of today for they dreamed not of it.

Other pioneer experiences should be related and preserved. The methods of farming were quite different from ours. Ox teams were used at first. The oxen were turned out at night to find their feed. In the early morning they would be brought to their work by some one who had walked, perhaps many

miles to find them. Grandfather relates that he often walked to the Red Mountain before finding the oxen which had been turned out on the hill the evening before. The scarcity of prepared feed is illustrated in the incident he relates of one of the neighbors asking to have his horse fed a pint of bran because he had a strenuous day's work for him to do.

Much of the labor done today by horse-power or motor-power, was done in those days by man-power. Grandfather often walked to Three-Mile-Place, did a day's work on the farm, then walked home at night. In the spring or in the fall when gathering cattle he would walk to Magotsu or even to Mountain Meadows and get the cattle. He would feel extremely fortunate if some one were found to haul his food and bedding.

He cut many acres of grain with a sickle or a cradle and bound it by hand. Later, a dropper, a mechanical contrivance, was used to cut the grain, but it still had to be bound by hand. It was not until 1891 that a self-binder was used in Santa Clara.

Hay was not grown during the first few years as feed on the public domain was good. The mowing machine was brought in early, but the sickle and the scythe were used a great deal.

Grain was first threshed with a treadmill. This device transmitted power generated by the weight



and the force of horses treading on a revolving platform. This power was carried by a revolving rod to a machine that separated the grain from the straw. Later horse-power was generated on a machine with long sweeps. A team was hitched to the end of each of five or six sweeps and went round and round the circle. A long rod carried this power to the machine that did the separating. The group of workmen and their teams going from home to home to do the threshing occasioned considerable concern to farmers and housewives alike because the men and the horses were fed by the farmer whose grain was being threshed.

### A LIFE OF SERVICE

THE essence of the Christian's creed is loving service to humanity. Grandfather spent much time in the service of his fellow men. Besides his missionary work done in Switzerland before he emigrated he served on foreign missions after he was married. In the spring of 1877 he filled a short mission in the northern states. The journey to Salt Lake was made by team as the railroad did not extend farther south. He spent six months among the German-speaking people of Minnesota. He was treated kindly by them but did not find them to be receptive to the gospel

message. His son, John, drove a team to Salt Lake to bring him home upon returning from this mission.

He relates that when returning they were camped at Paragonah one Saturday night. Early Sunday morning he dreamed he and Andrew McArthur of St. George were called to go on a mission. He wondered how McArthur could do missionary work as he was a cripple. He thought of it considerably. Four and a half years later Grandpa received a call to go to Europe on a mission. This call came Saturday. The next Monday Andrew McArthur died. Grandpa regarded this firmly as the fulfillment and meaning of his dream.

In the spring of 1882 he again went into the mission field and spent two years preaching the gospel in the Swiss and German mission. One year was spent in his native land, Switzerland, and one year in Germany. He felt that he did much good on this mission.

Soon after his return from this mission he was called to act as bishop of the Santa Clara ward. He served in this capacity for twenty-eight years—from 1884 to 1912. His counsellors in the bishopric were Jacob Tobler, first counsellor, and Samuel Wittwer, second counsellor. They served with him until November 10, 1901. Upon their release, Edward R. Frei was chosen as his first counsellor and John Graf as his second counsellor. John Graf was released in Jan-



uary, 1906, and John S. Stucki was chosen in his stead. These men continued to serve with him until his release in September, 1912.

Thereafter he devoted much of the next fourteen years to temple work, doing work for more than 1200 souls. Were it not that physical strength fails him he would be engaged in temple work now. His interest and yearning is for those of his kindred who have not yet been admitted into God's kingdom. He desires to have a part of the small earnings he has laid by through years of frugal living appropriated to the work nature does not grant him strength to do himself, in behalf of his kindred dead.

### TRAITS OF CHARACTER

I have recounted a few of the activities and experiences that portray the life of my grandfather. But in order more fully to reveal his life I shall comment on his traits of character.

Outstanding in all his dealings was honesty. He was careful in his transactions, demanding what was rightly his but would take no penny that belonged to others. No deal of trickery or unfair play ever tempted him. Right and honesty as he understood it was of greater significance to him than wealth or power gained by deceit or foul play. He believed it

better to suffer a wrong than to commit one. A tribute paid him by authorities at the close of the long term he served as bishop of the ward was to the effect that he had dealt honestly throughout and had been one of the most faithful servants of the church in his office. He was courageous in carrying out his convictions even though his judgment did not coincide with others. He was resolute of purpose but subject to suggestions and counsel from authority over him. He was not so diplomatic in his dealings with the feelings of others as some men are but people knew his desires and intentions were right and for the best good so his misunderstandings and disagreements in life were but natural and were soon forgotten. He was a zealous worker in all he undertook. He enjoyed seeing his work well done when he left it. Sincerity characterized the many deeds he performed. Even though not of a dramatic nature and often done without popular knowledge many hours were spent in the service of his fellow men. He believes firmly in rewards in the hereafter for such service and is just as sure of condemnation for failure to perform what he considered his duty wherever and whenever he could.

He was religiously inclined and cultivated the spirituality that gave religion a very important place in his life. To him it was uppermost. For it he had left his na-



tive land, and had placed his all upon its altar. Faith seems to be a gift. To him it was given and to it was added more faith until he was well anchored in his conduct. The greater philosophies, the distractions of science, and the temptations and vice of the world offered him no attractions. He was resolute and uncompromising with sin. He was prayerful and believed firmly in its efficacy. He adhered devotedly to the policy of the family kneeling in prayer at the close of the day before retiring for the night and again in the morning to solicit the guidance of that power he felt was so much needed—needed in the struggle of life's battle, if his ideal of never relinquishing was to be realized.

Faith to be genuine seems to be simple faith. Of this type he possessed much. In his declining years he rejoices at the course of life he has pursued. He has abiding confidence now, at the eve of life's day, in an overruling Power and a Deity that has been cognizant of his deeds and before whom he will stand in judgment for the deeds of his earthly mission.

He is unshaken in his belief in the virtue of temple work. He looks forward to the approbation of many friends in the life hereafter for what he has done in their behalf.

He had profound respect for authority in the priesthood. When a request was made through it he felt

to comply with as being divinely made. It was this conviction and confidence in authority that actuated his complying with the Celestial Law of plural marriage. It cost him much heartache and sorrow. He says he has shed many tears over it but feels the sacrifices have brought him great blessings. He regards his marriages and the rearing of four families as required and sanctified of God. Seeing it in retrospect he regards it as he ever has—as a commandment of Diety. In death as in life he will no doubt confide in the divine spirit he has sought to aid him, and the spirit he so much desires to actuate all his posterity. He feels he found the truth of life everlasting and has lived by it. His greatest yearning is for the welfare of his children and posterity, not so much in a material as in a spiritual way. The truths he sacrificed so much for are dear to him and his great desire and assurance is that he will live with his posterity throughout the endless ages in the realms of spirit.

Not alone for ecclesiastical authority and law did he manifest respect, but for civil law as well.

His life was characterized by frugality. He had a home of comfort in the old world and strove to make



himself and dependents comfortable throughout life. He did not amass wealth. He did not desire to do so, for he considered wealth as secondary to an honorable upright life. This is the heritage he leaves his posterity. He feels his treasures are laid up in Heaven.

Just a brief summary of the activities of the posterity might be mentioned. Prominent positions socially, politically and ecclesiastically have been held by many of his descendants. To mention the most prominent the following would be given place:

A son served in the ward bishopric for fifteen years. A grandson is now a member of the bishopric and the husband of a granddaughter is a bishop. Three sons-in-law have been members of bishoprics.

Another son was for several years a member of the stake high council and a grandson occupies that position at present. Three other grandchildren hold, or have held, positions as stake officers.

Five sons and five sons-in-law have filled honorable missions abroad, the five sons and one son-in-law to Europe. One grandson and one grand-daughter have filled missions and a grand-daughter and two grandsons are in the mission field at the present

time. Two grand-daughters married men who have filled missions.

The younger generation have had better educational opportunities. One son has his Ph. D. degree, one grand-son his Masters degree, seven children and grand-children have Bachelor degrees. Two more grandsons will receive such degrees at the close of the present school year. Sixteen others have completed high school—one being a great-grandchild.

One daughter and seven grandchildren are at present teaching school in the public schools and the Dixie College; three sons-in-law also are teaching. Not included are two sons, one daughter, and four grandsons who have previously taught school.



